

F O R M S
O F
P R A Y E R.

By the RIGHT REVEREND
Dr. BENJAMIN HOADLEY,
Late Lord Bishop of WINCHESTER.

*Let every Man study his Prayers; and read his
Duty in his Petitions.*

Bp. TAYLOR's Holy Liv. p. 234.

G L A S G O W:
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FORM 2

RENEWAL

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RENEWAL

James H. [illegible]



James H. [illegible]

James H. [illegible]

GLASSBORO

James H. [illegible]

P R E F A C E.

THE great design of the duty of *prayer*, is, to express, under an *actual* sense of the presence of God; those good sentiments, and pious dispositions, which it is proper for us to entertain and cultivate within us, considered as dependent, reasonable, and social creatures: and particularly, as creatures made capable of knowing one Supreme Maker and Governour of all things, and plainly accountable to him for our whole conduct. The *sentiments* I

mean, are such as arise from our dependence upon God; from our obligations and duty to him; and from our relation to one another, as partakers of human nature, and members of human society. And then only it is, that we fully answer the design of this duty, when we perform it in such a manner, as that it may have a good effect upon ourselves, by keeping up the justest sense in our minds, of all such important considerations as are the true grounds of our faith and hope in God; and the strongest motives to our own constant practice of all that is good and praise-worthy. This indeed, I always consider as the great end of *prayer*, as well as of

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faith: and cannot forbear thinking that, in order to be effectual with God, it must be useful to ourselves.

With a constant regard to this *notion*, I have drawn up, for the use of such as have no better helps at hand, the following FORMS. They contain in them, *confession* of sins; *petition* for all good things; *praise* and *thanksgiving* to our great and good Governour; and *intercession* for the whole world of understanding beings: all which are now, by custom, comprehended under the common word, *prayer*.

In what relates to *confession*, I have purposely chosen such *general* expressions as it may be proper for

all to make use of; and avoided such *particular* ones, as they, who know their own past life to deserve them, and think seriously of repentance, may easily supply to themselves, if they judge it necessary. They alone are conscious of the particularities of their own condition: and, as no other person can truly know them, no other person can pretend exactly to adapt any words to them: But, for such as have happily, through the kind dispositions of providence, preserved themselves innocent from the common vices of the world about them; I esteem it but an ill return to almighty God, for these to put themselves upon a level with those unhappy persons who have lived in an

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habitual course of wilful sin; and a false humility, to speak of themselves to almighty God, as if they were guilty of crimes in which they are not conscious they ever bare any part; or as if they thought, he made no distinction between the best and the worst of his intelligent creatures, in this imperfect state.

Neither could I here suffer myself to direct any *Christians* to ask the pardon of their sins, upon the bare *confession* of them; or to expect it merely upon their entreating forgiveness for the sake of *Jesus Christ*: but have thought it agreeable to the *gospel* to make it their own disposition and act, to ask and expect forgiveness, as his disciples,

upon *his* conditions only, *viz.* the forsaking their sins, and the actual amendment of their lives.

In the *petitioning* part, I have been careful not to lead *Christians* to ask any thing of almighty God, but with such submission, upon such a foundation, and such reasons, as are suitable to the nature of things, and the religion which they profess: intermixing many of those considerations, which may leave a lasting and deep impression upon their minds, of their own duty, both with respect to *prosperity* and *adversity*; to the *life* which now is, and the *life* which is to come.

In the part of *praise* and *thanksgiving*, I have endeavoured to speak

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of the perfections of God's nature, and the instances of his goodness to us, in such a manner, as to lead us to *imitate* what we acknowlege so lovely; and to shew the sincerity of that gratitude, which his mercy naturally requires, in the practice of every thing that is acceptable to our great Benefactor: being perswaded that the expression of our inward sense of his perfections, and the remembrance of the particular reasons upon which our thankfulness ought to be founded, are of no avail, without taking into the account the natural tendency of all, to the influencing our behaviour, and the confirming us in an universal obedience to him.

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In the *intercessions* for others, I have endeavoured to regulate every expression by the rules of universal love, and of true Christian benevolence towards the whole rational creation. I cannot, indeed, but think that there is no part of what is comprehended under the name of *devotion*, or *prayer*, more acceptable to God, or more truly beneficial to ourselves, than this; which, perhaps, we are not always so sensible of, as we ought to be. The expression of our good-will and extended benevolence towards all our fellow-creatures is so becoming us, both as we are men, and as we are *Christians*; that it cannot but recommend us to the favour of him, who

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is the GOD of love, and the Father of all beings. And this *expression*, often and seriously repeated, cannot but awaken the kind affections, where they are drooping; and keep them alive, and enlarge and increase them, where they are awake; whilst our understandings and hearts go together.

I have, therefore, done my endeavour to adapt this part to the purposes of *rational* and *social* creatures, in such manner that, in the use of it, they may be acceptable to GOD, by pouring before him the overflowings of benevolent hearts; and cultivating in their own souls the love of mankind: cherishing by this means every virtue that regards

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the good of human society; and improving all that beneficence of temper, and sweetness of disposition, upon which the happiness of others around them may depend; and which it is the peculiar glory of the *Christian religion* to heighten and enlarge towards the whole world.

The *three* first *forms* are proposed for the *daily* use of well-disposed Christians in their closets. But to make my design the more complete, I have added a *form* of a much greater length, and drawn out into many more particulars, than the *others*. This is not pressed upon any good Christian, as if so long a *form* were necessary: but only prepared and

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placed here, for the use of those who, upon some more solemn or particular occasions, may think it of great advantage to spend more than ordinary time in this good employment. And to these *forms*, (which are designed for persons retired by themselves,) I have subjoined a *prayer* for a *family*, adapted both to the *morning* and *evening*; that it may be at hand for the use of any persons who have not thrown off that part of worship, useful not only to themselves, but to all about them: and with the same view have added a number of select *collects* out of the *common-prayer* of our *church*, that they may be ready for such as may like them better for the service of

their *families*, than other compositions.

May all, who shall think fit to make use of these *forms*, sincerely endeavour to bring with them a serious temper, and fixed attention of mind, suitable to such a duty! “by
“all means striving” (if I may use the words of bishop Taylor) “to
“obtain a diligent, a sober, an un-
“troubled, and a composed spirit :” considering *prayer* (as he describes it in another place) as “the peace of
“our spirit, the evenness of recollections, the rest of our cares, and
“the calm of our tempest:” on one hand, not uneasy for want of any such *commotion* of *mind*, as cannot be a necessary part of the *duty*, be-

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cause it is not in the power of every Christian ; and, on the other hand utterly avoiding the great *evil* of a *cold* and unconcerned spirit ; which, indeed, is a state of mind absolutely inconsistent with all sense of the presence of God, and all belief of the importance of what they pretend to be about.

In a word, my great desire in what I now offer, is to consult the real service of those Christians who are content to converse with God, and themselves, in a manner becoming reasonable creatures, and moral agents ; whose praise it is to be guided, in this, and every other instance of their practice, by the principles and motives they can understand :

And my great aim is to direct them to perform this duty under the conduct of their understandings ; with such an earnest intention of the mind, through every step of it, as may preserve their thoughts from being drawn aside by the strength of any sort of passion ; or from being interrupted by any wilful and inexcusable carelessness. And I have now nothing left but to pray that the whole may be found as truly serviceable to such Christians, as it is sincerely designed to be !

P R A Y E R S

F O R

Particular PERSONS.

- I. *A short PRAYER at first rising,
in the Morning.*

IT becomes me, O Lord! before
the thoughts of this world find
any place in my mind, to lay
hold on the first opportunity this
day affords me, of worshipping thee
my Creator and Governour. I adore
the perfections of thy nature ; and

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acknowledge thine undeserved goodness to me. I bless thee for every instance of it, through my whole life : and at this time particularly for the watchful care of thy good providence, by which I have been secured from the dangers of the last night. I entreat of thee alone, as the Father and Judge of mankind, the pardon of every wilful transgression, and omission, of my duty, through my whole life. I beg this upon those terms only, which the holiness of thy nature, and the declarations of Jesus Christ, have marked out to us. I here acknowledge myself thy creature, and thy servant, and the disciple of thy Son ; and as such obliged by all the strict-

est ties of duty, gratitude, and interest, sincerely to search out and perform thy will ; and never wilfully to offend against thy holy laws. I now entreat thy fatherly goodness towards me ; and beg of thee, the governour of the world, protection and favour : professing before thee, my entire dependence upon thy wisdom, power, and goodness. Defend me, I beseech thee this day, from all dangers, and sad accidents. Guard me, by the dispositions of thy good providence, from all the ways of sin : and lead me forward in the paths of all virtue, towards the perfection of a reasonable and moral agent here, and the happiness prepared for him hereafter. Accept, O LORD, this

my first service of this day, according to the goodness of thine own nature declared by thy Son Jesus Christ, our LORD: in whose name, and in whose words, I farther call upon thee.

*Our Father which art in heaven ;
hallowed be thy name. Thy kingdom
come. Thy will be done on earth, as
it is in heaven. Give us this day
our daily bread. And forgive us our
trespasses, as we forgive them that
trespass against us. And lead us not
into temptation ; but deliver us from
evil : for thine is the kingdom, the
power, and the glory, for ever and
ever. Amen.*

2. *A short PRAYER at Night, just before going to Bed.*

O GOD, my great Creator, Preserver and Benefactor ! I approach thee with the sincerest reverence and humility, to pay the last acknowledgements of this day to thee, before my eyes are closed with sleep. I praise and magnify thy name for all thy mercies ; particularly, at this time, for thy preservation of me through the past day ; and for that tender care and guidance of thy merciful providence, by which I have been defended from all the great evils, both natural and moral, with

which this imperfect state so much abounds. Whatever of good or happiness I enjoy, to thee I give the praise of it, and to thy favour. My wilful imperfections, and failings ; my transgressions, and neglects, in any instances of thy law and my duty, I truly repent of. I take the shame of them to myself ; and seek the pardon of them from thy fatherly mercy and goodness alone. Forgive me, I beseech thee, upon the terms of thy Son's gospel, whatsoever thou hast seen amiss in any part of my conduct, through the past day : and take me, and all in whom I am concerned, into thy care and protection through this night. Defend us, if it be thy holy will, from

the designs of evil men ; and from every thing terrible and hurtful. And lead us all, in the paths of thy good providence, to everlasting life and happiness, through thy fatherly goodness and thy love to mankind, declared by thy Son Jesus Christ our Lord ; in whose words, I conclude the services of this whole day.

Our Father which art in heaven ; hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is done in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation ; but deliver us from evil : for thine is the kingdom, the power, and the glory, for ever and ever. Amen.

3. *A longer PRAYER, to be used at any other Time of the Day.*

O GOD, who art the Father and Lord of all beings, and glorious in all perfection! I thine unworthy creature and servant, in the deepest sense of my own manifold imperfections, approach thy divine majesty; beseeching thee, out of the abundance of thy goodness, to be merciful to me. I acknowledge that many have been my failings and neglects through the course of my life: and that, if thou shouldst be *extreme to mark*, and to punish, *what is*, in every degree, and every

instance, *amiss*; I could not hope for any portion of thy favour. But, O LORD, the goodness and rectitude of thy nature; and thy holy gospel preached by thy Son Jesus Christ, encourage me to hope in thee for mercy and forgiveness: and therefore, as his disciple, in expectation of thy favour upon the terms declared in that gospel, I earnestly beseech thee to forgive every thought, every word, and every action, by which I have in the least degree offended thee, or transgressed the rules of virtue, and true religion, from the beginning of my rational life, to this hour. And this I beg, sincerely resolving to endeavour after a greater degree of perfection; and

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a greater conformity to thy holy will for the time to come : and hoping, on this condition alone, to be received by thee to favour here, and eternal happiness hereafter.

Accept, likewise, the acknowledgements of my heart and mouth, which are so indispensably due to the perfections of thy nature ; and thy goodness to thy creatures. I adore, and celebrate, the unalterable glories of thy power, adorned and directed by unerring wisdom and goodness : and bless and praise thee, for every instance of thy tender regards to me, and to all the children of men. I bless thee that, when it pleased thee to bring me into being, I was made capable of knowing and

imitating thee, and of enjoying thy favour. I bless thee that I have been called to the knowlege of a religion, from which I have received many and great advantages, assistances, and opportunities, towards the answering the true design of my creation. I bless thee that, by the dispositions of thy good providence, I have been led to a just sense of the excellence of virtue, and of the importance of true religion ; and that this sense hath been improved by the best examples and sentiments of others, and by many peculiar instances of thy merciful care and goodness.

I praise thy holy name for all that thy Son Jesus Christ did, and taught and suffered, in this world,

in order to redeem mankind from the power and punishment of their sins; to lead them more effectually to the knowlege of thee, and the practice of their duty; and to confirm to them the reasonable hope of being immortally happy hereafter. For these and all thy mercies, which respect another and a better life than the present, my soul doth magnify thee, O LORD, and all the powers within me praise thy holy name!

Nor ought I to neglect to thank thee for those many instances of thy mercy, by which thou hast made my estate in this short and uncertain life, much happier than it could have been without them: for affording me not only all the necessary

supports, but many of the most desirable conveniencies, of such a state. Continue, O LORD, I beseech thee, these thy temporal favours to me, if thou seeest it consistent with my chief and eternal good: if not, lead me to eternal life in whatever paths thou seeest fit. I resign myself, and all my concerns, into thine hands; and entreat thee to be my guide, and my governour, unto death. Let the sense of these thine undeserved mercies inspire me with such a gratitude as may show itself in the suitable returns of a good life, and holy conversation; and with such a love of thee, as may express itself in the keeping thy commandments.

Whatever moral imperfections there are still in me ; direct me to the knowlege of them, and to the proper means of putting an end to them : and assist me, by all the methods of thy wisdom and goodness, in the great work I have to do ; the perfecting my mind in all that is truly excellent ; and the working out my salvation in the methods agreeable to thy holy will, and to the obligations of a reasonable and moral agent.

I beseech thee likewise, to be merciful to the whole world. Enlighten the dark corners of it with the true knowlege of thee, and of thy gospel, in its simplicity : and sow the seeds of all virtue and happi-

ness in all parts of it. Lead all professed Christians to truth, and righteousness, and peace ; that so they may be an honour to the religion they profess. Put an end to idolatry, and superstition, and all spiritual tyranny and oppression. Give an open check to all that pride and ambition, which disturb the world. Quiet the turbulent spirits, and compose the unchristian animosities, of mankind.

Look down, with much mercy upon this my native country. Cure our evil tempers ; and conquer our unchristian and uncharitable dispositions : and grant that, at length, mutual love and charity may flourish and abound amongst us, a-

midst our greatest differences. Pour down all blessings, spiritual and temporal upon our most gracious KING, and his royal family. Endow those who are called to any office, under him, for the administration of justice, or government, amongst us, with all gifts and abilities necessary for the discharge of their great trust : and prosper and protect them in the due execution of it. Lead all the ministers of the gospel to teach thy truth in simplicity ; and, by their example and doctrine, to bring themselves, and those who hear them, to eternal life.

Extend thy mercy and compassion to all afflicted persons ; of whatsoever sort, or degree, their afflictions

ons may be ; to all who are in a state of uneasiness of mind, or pain of body ; a state of want, or sorrow ; of persecution, or oppression : giving to them all the supports and assistances suitable to their several distresses ; and, in thy good time, an happy issue out of all their calamities. Bless all in whom I am more nearly concerned, with every thing truly good for them. Shower down thy mercies on my friends and benefactors ; granting them all happiness here, and hereafter. Forgive all mine enemies, if such there be ; and shew thy mercy to them.

Finally, O LORD, pardon all my past sins ; guide and govern me,

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by thy Holy Spirit, in my sincere endeavours to attain everlasting life. Promote my true happiness, as thou seest fit; and mercifully receive me, and my imperfect services, according to thy goodness declared by thy well-beloved Son Jesus Christ: in whose words I farther pray, for every thing necessary; and in behalf of every one I am obliged to remember before thee; saying,

Our Father, which art in heaven; hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is done in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not

*into temptation; but deliver us from
evil: for thine is the kingdom, and
the power, and the glory, for ever
and ever. Amen.*

4. *A large FORM of PRAYER for
more particular Occasions.*

O GOD, the supreme Maker and Governour of the world, perfect in all that is truly great and lovely! I, thine unworthy servant, appear before thee, under the deepest sense of thy glorious perfections, and of my own great and many failings and imperfections. Under this sense, the only support and satisfaction to my mind is, that thou art too just and too good not to accept of the sincere endeavours of thy creatures to reform whatever has been amiss in their past conduct; and that thou hast sent thy Son Jesus

Christ into the world, to *save us from our sins*, and to declare to us plainly the terms of thy forgiveness and favour. In his name therefore, I present myself before thee: and, as his disciple, I intreat of thee, the pardon of whatsoever thou hast seen amiss in me, from the beginning of my rational life unto this day. Forgive, O LORD, every wilful thought of my mind which has been disagreeable to thy nature and precepts; every word of my mouth, unworthy of a man, or a Christian; every instance of my behaviour which has been displeasing to thee, or my own conscience: every offence, of whatsoever sort or degree, against thee, my neighbour, or myself. Forgive me

all the sins which I myself can now call to my own remembrance; *particularly* *. And forgive me likewise all those transgressions of thy holy will, which may now be out of the reach of my memory; but have been open to thine all-seeing eye, and known to thee with all their circumstances and aggravations.

Pardon me, O LORD, according to the abundant goodness of thy nature, and the declarations made by thy Son Jesus Christ: and grant me that forgiveness,* which I neither

* Here it may be proper for a person to mention any remarkable instances, if he be conscious of any such: but highly improper to confess sins, of which he knows not himself to have been guilty.

ask, nor expect, but upon those terms and conditions which thy holiness and mercy have laid down in his gospel. Behold, O LORD, I entirely and willingly forgive all who have, in any instance, or in any degree, offended or injured me : without which I ought to entertain no hopes of my own forgiveness. And if I have myself injured any person, I am as truly disposed and ready to make all possible reparation, as I am to entreat thy favour to myself. And as I am sensible that no forgiveness can be expected, according to thy gospel, without amendment of life ; I seriously renounce all communication with whatsoever is displeasing to thee ; and sincerely

resolve to make it my great endeavour to correct every thing that is amiss in my temper and behaviour; and to bring myself still nearer to thy holiness and happiness. Forgive me, therefore, as thou hast promised by thy Son. Accept me to thy mercy: and give success, I earnestly beseech thee, by thy gracious favour and providence, to these purposes and designs of my soul.

And now, O LORD, according to the same goodness to thy creatures, graciously receive the earnest PETITIONS which I offer to thee for every good that is fit for me to pray for. I acknowledge thee to be the great author of all our beings;

the original of all our happiness; the giver of all good gifts; and the disposer of all events: and therefore, profess my dependence upon thee alone for every thing I ought to wish for, or desire. I am sensible, O LORD, that to thee entirely I must owe every degree of happiness I can ever enjoy, or hope for. I am sensible that thou art the tenderest Father, and best friend, to thy creatures: disposed to lead them to their greatest good; and ready to promote and assist their sincere endeavours after it. And therefore, before thee, and in thy presence, I willingly lay open the desires, and wishes of my soul, which I think a-

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greeable to reason and thy holy will.

I esteem it the glory of our nature that we are made capable of such an exalted and rational happiness as results from the knowlege of thee, and the imitation of thy moral perfections. And as thou hast more fully assured us of this, in the Christian religion; let the serious consideration of that grace and mercy which hath appeared in that dispensation effectually lead me to the good end proposed in it. Let the holy precepts of that perfect institution by which I profess to be guided, and the unspotted example of that great Master whose follower I desire to be accounted, engage me

to live in all respects as becomes the gospel, and the disciple, of Jesus Christ. Particularly, O LORD, let the consideration of the peculiar genius of that gospel, and of those virtues which the great author of it accounted the glory of his own life, influence me to endeavour to excell in them : and engage me to love the whole race of mankind with an universal charity, and beneficent disposition ; to rejoice at all opportunities of doing good either to the souls or bodies of men ; and of adding to the satisfaction and happiness of all about me ; to stoop even to the lowest offices of kindness to others ; to be ready to forgive the sharpest and undeserved injuries, and

to return pity and benevolence for them ; and to be ever willing to condescend, and yield, for the good of others : that so, the truest humility, and the most extensive charity, may adorn every action and circumstance of my life ; and all pride, and passion, and uncharitableness, may be checked and subdued by the power of religion ; and the loveliness of the contrary virtues.

Let the sense of my own many failings, and the imperfections of our nature, dispose me to be willing to put a candid and favourable interpretation upon all those actions of others, which can justly and reasonably demand it, or admit of it ; as well as to be ever ready to forgive

the offences of others, towards myself. And let the sense of thy goodness, in allowing me still time and opportunity, for perfecting my soul in all that is praise-worthy, induce me to study more constantly and uniformly to please and imitate thee.

My outward condition with respect to the good things of this world, it is my happiness, as well as my duty, to refer wholly to thy wise will and pleasure. But as thou hast ordained us to belong to this world, as well as to expect another; and hast framed us so, that we cannot but be sensibly affected with our good and bad estate here below; of thee therefore, it becomes us to beg, with submission to

thy providence, the security and continuance of the good things we already enjoy ; and the increase of them, if that be truly good and needful. And as, by thy appointment, I have already experienced in this world, many evils and afflictions ; and have been witness to many more around me ; suffer me to implore the gracious regards of thy fatherly affection towards me : and to pray to thee, with respect to them, according to the patern of thy Son Jesus Christ, *Father, if it be possible* ; if it be consistent with, and agreeable to, thy wise and gracious purposes, secure me, and all in whose happiness I am most nearly concerned, from all sad accidents,

and calamitous events; from all
we tormenting pains, and grievous dis-
eases; and from every thing incon-
sistent with such an happiness as
may lawfully be desired in this tran-
sitary world. *Nevertheless, not as I*
will, but as thou wilt. And there-
fore, O LORD, if thy unerring wis-
dom shall otherwise determine, let
thy serious meditation on the exam-
ple of Christ himself, and that innu-
merable company of the best of men,
who have gone before me in this
if it conflict, inspire me with a zeal to
imitate their patience; and let the
contemplation of thy fatherly good-
ness engage me to an hearty and
obedient submission to all thy dispen-
sations: remembering what an hap-

piness it is, to be under the government of a Being, who knows what is in all respects best ; and who cannot afflict his creatures but for wise and good ends. And let the sense of thy gracious designs in all my afflictions, lead me to the true, and right use of them : to disengage my affections more and more from this world ; and to seek for happiness in a better and never-changing state.

Let the consideration of the certainty of death, the last of all temporal evils, influence me to endeavour to make it happy by such a virtuous life as may give me a well-grounded hope in thy mercy. Let the review of those uncertainties, and troubles, I have met with in th

world, render me the more ready and contented, at thy appointed time, to leave it. And let the prospect of glory and happiness hereafter exalt my mind above any fond regards to this state of sin and misery ; and enable me to act as becomes one who truly believes life and immortality to be brought to light through the *gospel*.

Finally, O LORD, my great and chief request is, that, by the dispositions of thy good providence, I may obtain everlasting happiness hereafter ; and that the state of this world, with respect to me, may be so ordered ; and the trials to be appointed for me in it, may be so proportioned to my condition and

powers, as most effectually to promote and secure my eternal and greatest good, after the few days of this life are past away. Deny to me, therefore, out of thy great goodness, whatsoever is truly bad or unfit for me ; though I should be so weak as to desire and wish it ; and grant me every thing that is truly good for me ; though I should be so blind, and so void of wisdom, as not to see, or ask it. As far as my petitions are reasonable, and agreeable to the eternal laws of wisdom and thy purposes of thy governing providence, and thy holy gospel ; so far only, I entreat thy favourable consent to them. As far as they are not so, I utterly renounce

them ; and submit my own will entirely to thine ; and, in a deep sense of my own imperfections, beg of thee to accept of the sincerity of my heart ; and, out of the abundant goodness of thy nature, to overlook and supply all the defects of my services.

To these *petitions* it becomes me to add the indispensable tribute of the sincerest PRAISES and THANKSGIVINGS of my soul ; due to the glories of thy nature, and to thy goodness to thy creatures. I know, O GOD, that thy perfections are far exalted above all that can be conceived or expressed by us ; that thy mercies are above all our thanks ; and that any unalterable attributes

stand not in need of any homage we can pay. But it becomes us to acknowledge and celebrate them.

The glories of thy nature are the glories of perfect power and perfect holiness, adorned with perfect goodness, and guided by unerring wisdom and knowledge: such glories as are, in themselves, worthy of our high admiration and praises; as well as the foundation of all the happiness we ourselves can possibly enjoy, or hope for.

And as it becomes us to celebrate the lovely perfections of thy nature as it is in itself: so are we indispensably obliged to pay thee our most grateful acknowledgements for the display of those perfections in all

thy dispensations towards thy creatures, and for every instance of thy tender regard, to us. Accept therefore, O gracious LORD and merciful Father, the poor tribute of mine unfeigned thanks for the manifold experiencies which I have had of thy loving kindness, and the many marks I have received of thine undeserved favour. To thee I owe my existence ; and, together with it, all the faculties and powers that distinguish our nature from that of the lower animal world. And as it is impossible to conceive any end in thy creating me, and placing me in that rank of creatures to which I belong, but the glory of communicating thy own happiness in all fit-

ting proportion : so, when I consider what it is to be made capable of knowing thee, the fountain of all good ; imitating thee, the grand original of all perfection : and enjoying thy favour, the foundation of all lasting and substantial happiness ; I must acknowledge thine undeserved goodness, and for ever praise thee for making me capable of so inestimable blessings.

I must remember likewise, with the highest gratitude, before thee, that in order to secure and carry forward this gracious end of our creation the more effectually, it hath pleased thy goodness to send thy beloved Son into the world, to teach, and live, and die, in order to save us from our

er sins, and to conduct us effectually to
of our true and everlasting happiness.
all I bless thee for the divine instructi-
nd ons he hath given his followers con-
of cerning the certain method of ob-
ion taining eternal life; for the blame-
pi- less and perfect example of holiness
un- and patience, he hath set before us;
ever for his *humbling himself even to the*
able *death upon the cross, and shedding his*
blood for the remission of our sins; and
h the or his plain declarations of thy gra-
that cious acceptance of all such as sin-
war- nely receive him for their master,
n the and heartily endeavour to know,
d the and comply with, his terms. I bless
l So- ee for the mighty evidences he
l live ve that he was truly sent by thee
m ou so gracious an errand, by the

purity of his doctrine ; by the integrity of his life ; by the nature and number of his miracles ; by the glory of his resurrection after an ignominious death ; by his ascension into heaven ; and by his pouring down from thence the wonderful gifts of the holy Spirit, in order to the propagation of his religion, and the settlement of his church; by all these arguments establishing our consciences in peace and truth.

I bless thee that the joyful sound of thy gospel hath arrived to this part of the world; that it hath here, by the peculiar favour of thy good providence, been reformed from many gross abuses under which it long laboured ; and now lies open to the

view and study of all men: that, by thy merciful appointment, I have been called to the knowlege of it, as it is in itself; and so am the better assured of the true way to happiness; the more forcibly engaged to follow after it; and the more likely to obtain great degrees of it, if I be not wanting to myself: - for all which instances of thine undeserved and inestimable goodness, no words can sufficiently express the grateful sentiments which ought to fill and possess my soul.

Accept likewise, O God, my most hearty and unfeigned thanks for the constant regards of thy good providence towards me: to which I am indebted for many singular and

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peculiar happinesses. To thee, I owe, that I was born in a country, where Christianity is securely professed; that I have been instructed in the principles of true religion and virtue; and my mind led to the knowledge of the most useful and important truths: and particularly, that I have been secured, by thy goodness, from many of those great and hazardous trials which have so often proved fatal to others. To thee I owe whatever opportunities I have enjoyed of improving myself in what is truly praise-worthy; whatever peculiar advantages there are in that condition, in which it hath pleased thee to place me with respect to this world, towards the attaining the

greatest good and happiness of a reasonable creature. To thee, the great Creator and governour of the world, I owe all these blessings; and to thee I offer up my sincerest acknowledgements for them.

I bless thee for that daily care of thy government over this world, by which I have been preserved, ever since I was born, from innumerable dangers; many more than I can number, and many more than I know of. A mercy! which I ought thankfully to acknowlege, not merely with respect to this life, but to a better; as by this means I have still greater opportunities of advancing yet farther in the paths of

virtue, and adding an increase to my happiness in the world to come.

I desire likewise to offer up my unfeigned thanks for all those temporal blessings and conveniencies, by which thou hast made my passage thro' this world much more tolerable and easy than it could otherwise have been ; for the use of my reason and understanding preserved to me, without which all other blessings are vain ; for that measure of health and strength ; that ease, and freedom from pain, which I have enjoyed ; for the supports of friendship and society ; for the comforts of food, and raiment, and habitation ; and for all the good things which thou hast in mercy surrounded me, and those in

whose good estate I am nearly concerned : whilst so many others pass their lives under the heavy pressure of the contrary evils.

What can I render unto thee, O LORD, worthy of all the numberless instances of thy favour which I have experienced ? I praise and magnify thy great and glorious name : and acknowledge myself under the strictest and most indispensable obligations to live, and act, in all respects, as becomes one that hath tasted so largely of thy loving kindness. I profess, O LORD, my hearty resolution of endeavouring to be so ; and offer up my sincere desires, that by the consideration of what I have now remembred before thee, I may

be led to make returns in some degree suitable to so many, and so great instances of thy goodness.

Let the serious contemplation of thy glories, and perfections, incite me to endeavour constantly to adorn my own nature with those moral perfections which I acknowledge to be so worthy of praise ; and engage me to imitate what appears so truly lovely and glorious. Let the consideration of thy merciful design in making me capable of knowing thee, and being entirely happy in thy favour, powerfully move me to make such an use of those faculties thou hast endowed me with, that they may lead me to a due sense of this happiness, and conduct me safe to

the possession of those pleasures which are at thy right hand. Let thy unspeakable mercy in sending thy Son into the world for the securing and promoting my happiness, effectually influence me to embrace his offers; to fulfil his commands; to imitate his example; and to live in all respects as becomes his disciple. Let the sense of those particular advantages which I have, by thy especial favour, enjoyed, lead me to such a careful use and improvement of them, that they may be the happy occasions of more than ordinary degrees of perfection and glory hereafter.

Let the consideration of thy gracious design in affording me so many

comforts, in this imperfect state, influence me to use them all to thy glory, as perishing uncertain goods; to be enjoyed with temperance: and to be employed for the use and support of others, as well as my own. And let the serious remembrance of all thy great and undeserved goodness to me, open and enlarge my heart towards others; lead me to imitate what I praise and celebrate so much in thee; and teach me to be ready to do good to all; to pity the follies and miseries of mankind; and, as far as I am able, to promote the happiness of all around me: that by such a return to all the instances of thy goodness and mercy I may shew myself truly sensible of

them ; and sincerely thankful for them. *

With these prayers and praises, I beseech thee, O GOD, to accept the sincere expressions of my charity and good-will towards thy whole rational creation : which I now offer to thee, the Father of all, as a member of the whole society of mankind ; and more particularly as a member of the church of Christ,

** Whoever finds this Form too long to be used at once, may stop here, only adding — These Prayers and Praises I offer up to thee, in the name of thy Son Jesus Christ, in whose words I farther call upon thee, saying, Our Father, etc.*

*And when he returns to make use of the remaining part, he may begin thus—*With the prayers and praises, which I have already presented before thee this day, I beseech thee, etc.

founded in love and charity. As such, I sincerely rejoice before thee in every degree of happiness enjoyed by any of my fellow-creatures here below ; and heartily beseech thee to dispense more, and larger, communications of it to this lower world : to increase it in all those who enjoy it in any measure ; and to impart some portions of it to all who are in any sort of misery and distress.

Look in great mercy upon the sad estate of that part of mankind, who know not thy nature ; nor worship thee, as becomes thy perfections. Put an end to their idolatry and superstition, by shewing them the light and evidence of thy gospel, in its simplicity : and, by bringing them to the

knowlege of thy truth, lead them to a capacity of greater degrees of happiness than they could otherwise arrive at. Have pity likewise on the remains of thy antient people, the Jews; and all others, who are better instructed in the belief and worship of thee, than the Pagan world: and guide them to a greater degree of true knowlege, by directing their way to the knowlege of thy Son, and the practice of his laws; and the bringing them, by this means, to the justification and happiness of Christians.

Visit, with a more especial grace and favour, the whole Christian world; all who are called by the name of thy Son, and profess his

holy religion. Behold, O LORD, a large scene of spiritual evils, worthy of thy gracious and merciful interposition : — In many places, the faith, once delivered to the saints in purity and simplicity, enervated by vain and groundless traditions ; or darkened by the inventions of men : — The worship of thee, O Father, expressly established, by thy Son Jesus Christ, in spirit and in truth, overclouded by numberless superstitions ; and even destroyed by idolatry itself : — The moral laws which thy Son came to rescue from the corruptions of men, and to enforce upon his followers, rendered ineffectual by many human devices ; and false notions of religion, set up in-

stead of them :——and the progress of thy holy gospel stoped and hindered by the wicked lives, and scandalous behaviour, of those who profess it !

Interpose, I beseech thee, and put but an effectual stop to these great and unchristian evils. Confound the devices of all such as uphold, or encourage, any degree of superstition, for base and secular ends. Give a powerful check to all sorts, and all degrees of persecution and oppression, so scandalous and destructive to thy holy religion, which mistaken or wicked men pretend to promote by such impious methods. Put a stop to all spiritual tyranny ; and to all usurpation over the consciences

ces of men: and dissipate those clouds of ignorance which dispose people to a base and ignominious slavery to the dictates of men, rather than to a rational enquiry into thy holy will which lies open to them. And above all, exert thine almighty arm in vindication of the cause of virtue: leading all professed Christians to such a sense of the importance of it, as that they may study to adorn their lives with a behaviour suitable to their holy profession; and recommend it to the experience and approbation of the unbelieving world by the integrity and unblameableness of their whole conversation.

Particularly grant that all Christians, who have departed from the

gross corruption of popery, may depart entirely from the spirit of it : that, as they profess to make the scripture the rule of faith ; so they may without reserve leave it as such to all their neighbours : that, as they have nobly contended for their own religious liberty and Christian rights ; so they may not lose the glory of this, by contradicting it in their behaviour towards others : but that they may, by their steady adherence to the principles of righteousness, peace, and mutual forbearance, manifest to all the world the sincerity of their reformation ; and reap the fruit of it by studying to excell in all that is praise-worthy.

Nor ought I to forget, O great Governor of the universe, the civil estate of the kingdoms of the earth. Put an end, O LORD, at length, to the disorders and confusions, occasioned by the weak and ambitious lords of this world : and shew thyself indeed, the King of kings, and Lord of lords. Permit no longer the happiness of human society to be, in any part of thy creation, ruined and laid waste by thy inferior government of men, which was instituted solely for the support and comfort of it. Bring public disgrace, and confusion, upon all tyrants, and oppressors ; and honour with particular marks of thy favour, all princes, who sincerely study to

answer the ends of their institution : that so the triumphs of insatiable ambition may at length cease from the earth ; and the blessings of good government be felt through the world.

Amongst all the kingdoms of the earth, look, I beseech thee, with a particular favour, upon this, to which, by the disposal of thy providence, I belong ; and for which, therefore, I am obliged in an especial manner to shew my concern, by the heartiest wishes of my soul. Pardon our many and crying sins ; and, in order to avert thy judgments, lead every sinner amongst us to such a sense of his sins, as may engage him heartily to re-

nounce and forsake them. Continue, and confirm to us, that peculiar form of government, so wonderfully hitherto preserved to us ; by which we are more effectually secured against the extremes of confusion, and arbitrary power, than any other nations ; and of which we enjoy the happy fruits every moment of our lives.

Preserve and establish us in the free enjoyment of the light of thy holy gospel, and the secure profession of our religion. What errors still remain amongst protestants, do thou effectually remove, by the methods of thy wise providence ; and especially such as may have a bad influence upon the conduct of mens lives:

and strengthen their common interest against their common enemy. To this end, give a check to the mutual violences, and hatreds, and uncharitable behaviour, of men of evil dispositions on every side. Kindle once again the fire of love and charity amongst us: and permit not our differences in religious matters to extinguish this fire, or to blow up another to our entire destruction.

Pour down the choicest of thy blessings upon our most gracious king George. Defend him, by the peculiar care of thy providence, from all attempts of violent and unreasonable men, against his person or crown: and prosper all his good designs and endeavours to preserve his

people in peace, liberty, and happiness. Together with him, bless all who have any part in the administration of our government. Assist him, and them, in the great and important business of their stations. Guide them in the best and wisest measures : and give success to all their counsels and labours, for the advantage of this nation ; or for the relief and support of any of our injured neighbours.

Permit not the disposal of the lives and properties of thy people ever to come into the hands of ignorant, or partial, men : but manifest thy great concern for justice here below, in such manner, as that the guilty may ever meet with their due punish-

ment, and the injured and oppressed find a sure recress, in our courts of judicature. Direct all the magistrates amongst us to a deep sense of their duty : to give all encouragement to virtue, and all possible discouragement to vice, both by their example, and the due execution of their offices.

Lead all those to whom the great concerns of religion, and of the salvation of mankind, are more peculiarly committed, to such a knowledge of all necessary truths ; such an exemplary and Christian conversation ; such a prudent and constant discharge of their holy office ; as may effectually promote the happiness of themselves, and of those committed

to their care. Encourage and promote amongst us, the means and methods of such a virtuous and laudable education, as tends to sound learning and religion; to the reformation of this, and the better estate of future generations.

I desire likewise to express before thee the real sense I have of the miseries and calamities of the distressed part of mankind; and the desire I have of contributing to their ease and relief. O thou Father of mercies, and GOD of all consolation, what can we do for that multitude of deplorable objects of compassion, who are out of the reach of our knowledge, or of our ability to relieve, but offer up our ear-

nest wishes to thee, the great disposer of prosperity and adversity! Behold, O LORD, I sympathize with all the unhappy; and bear a part in all the miseries experienced in this world: and do with the greatest earnestness beg of thee for all the miserable, of what sort, or degree soever, whatever I could reasonably beg for myself, were I in their condition. Assist them all in their several trials and conflicts; and guide them to such a degree of contentment, resignation, and patience, as may render their present afflictions the happy occasion of their greater future glory: and, as far as it is consistent with the purposes of thy wisdom, put an end to their present misfortunes and troubles.

Restore light and comfort to the dark, melancholy, and distracted minds of those who have lost the use of their reason in any instance, or any degree. Pity the destitute condition of those who are in want of any of the necessary circumstances of life ; particularly of those who are fallen from the comforts of a prosperous condition to the miseries of adversity : and raise them up friends, and patrons, in their low estate. Relieve by thy good providence the wants of the poor and needy. Be a father to the fatherless ; plead the cause of the helpless widow ; and regard the unhappy estate of all who mourn the loss of those, in whom

any part of their happiness was placed.

Strengthen and assist, in an especial manner, all who suffer any where for the love of truth or the testimony of a good conscience ; and do thou so proportion to their strength, the measure and duration of their sufferings, that they may work for them a more exceeding weight of glory. Hear the groans of all who are oppressed and barbarously treated, by the tyrants of this world ; and grant a redress to all their miseries. Attend to the sighs and tears of such as are in captivity and slavery ; and open a way to their future liberty and security.

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Visit with thy light and comfort all who are afflicted with bodily pain, or any sort of sickness : and bring to their mind all such considerations and assistances, as are necessary and proper to support them in their unhappy condition ; or to dispose and fit them for their passage into another state. Remove in much compassion all those unreasonable doubts and despondencies, with which many innocent and honest minds are, in this world, disturbed and overclouded ; and direct them to such just notions of thee, and of thy holy gospel, as may establish them in a course of chearful and sincere obedience to the laws of it.

Succeed the endeavours of all who honestly and industriously labour after a convenient livelihood in this world, and are useful members of the common-wealth ; and bring to nought the designs of all who either privately, or openly, live upon the spoil of their neighbours ; and are the plague, and terror, of human society.

Requite, in the course of thy good providence, the kindness of all who have at any time, or in any degree, endeavoured to contribute to the advantage of my mind, body, or outward estate. Upon all who have either done, or designed, me good of any sort, shower down thy rewards and favours. And if there

be any, who have either designed, or done, me real mischief ; in return to their evil I beg and entreat for thy pardon and thy blessings. Correct the evil disposition of all such minds ; and plant in them, instead of it, a temper worthy of men and Christians. Let the consideration of their own eternal interest lead them all to charity, and love ; and engage them to put on those dispositions which only can fit them for the blessed society above.

Bless all in whom I am more nearly concerned, or in whose happiness I take a particular part, with such a measure of health, success, and prosperity, as may best carry forward the designs of thy good-

ness towards them ; and most effectually promote their happiness here, and hereafter. But whatever be thy dispensations towards them, with respect to this life ; lead them all, I beseech thee, into those paths which will infallibly convey them to thine heavenly kingdom in the world to come.

Finally, O LORD, I wish, and pray for, all good things to the whole race of mankind. I rejoice in every degree of virtue and happiness to be seen here below. I mourn for every degree, and every instance, of vice and misery. Let thy kingdom come, I beseech thee : and shew thine almighty power, by establishing true religion amongst

men ; and putting a stop to all the calamities of this lower world.

Accept, O LORD, I most earnestly beseech thee, the sentiments and desires of my heart, which I have now poured out before thee, under an actual sense of thy presence, and of thy providence over-ruling and directing all things. Favourably receive the acknowledgements I have made of my sins, and moral imperfections ; and grant me pardon and peace upon the terms of thy gospel. Hear and answer the petitions I have offered up, for the obtaining all things truly good, and the averting all things evil. Let the praises and thanksgivings which my heart hath sent up, as the ho-

mage due to thy perfections and goodness, be acceptable to thee. And reject not the intercession I have made for the temporal and eternal happiness of all my fellow-creatures.

And now, O LORD, take me, I once more entreat thee, into thy powerful and wise protection : and guide me, by the dispositions of thy providence, and good Spirit, to the perfect knowlege and performance of thy holy will here ; and to the enjoyment of that eternal and unalterable happiness hereafter, which thou hast reserved for thy faithful servants, and promised by thy well-beloved Son, Jesus Christ. In his name, and as his disciple, I trust for acceptance of myself, and all

my sincere, though imperfect, services : and in his words I continue to entreat thy mercy towards myself, and all whom I am obliged to pray for.

Our Father, which art in heaven ; hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is done in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation ; but deliver us from evil : for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

P R A Y E R S

F O R A

F A M I L Y.

I. *A PRAYER for Morning and Evening.*

O LORD, perfect in wisdom, goodness, and power ; glorious in all that can be truly called perfection ! we thy creatures, and thy servants, prostrate ourselves before thee, in the deepest sense of our own unworthiness, and of thy lovely incomprehensible perfections : ac-
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knowleging the glories of thy nature, as it is in itself ; and thy great goodness to us, and to the world of thy creatures.

We are truly sensible of the great happiness of knowing thee ; and of imitating thee ; and of enjoying the communications of thy favour hereafter.: upon which accounts, it highly becomes us to praise thee for that act of goodness in our creation, by which thou hast endowed us with faculties fitted for the attainment of this unspeakable happiness ; and for the enjoyment of the highest good hereafter.

We praise thee for thy great goodness in our preservation here, ever since we were brought into

being : not only as it respects this world, in which we now live ; but as by it we are enabled to make the better provision for our everlasting intrest in the world to come ; and have greater opportunities of improving our souls in virtue, and of securing our happiness for ever. More particularly we now bless thee for the care of thy providence over us, by which we have been preserved in safety through the past [*day, or night,*] and mercifully defended from all dangers and distresses.

It becomes us likewise to acknowledge thy bounty and goodness, manifested to us through every part of our lives, to this time ; to thank thee for that measure of health

and strength, and quiet, which we have hitherto enjoyed ; for the comforts and supports of all those necessaries and conveniencies, without which we should be much more unhappy in this state, than we now are ; and for all other circumstances and advantages of life, which help to make our passage through this world more happy, or more tolerable, than otherwise it could be.

But above all, we bless and magnify thy great and glorious name, for thy tender regards to our everlasting happiness in a better state hereafter : for sending thy Son into the world to declare to us the certainty of a future state of rewards and punishments ; and for all that he did, and

taught, and suffered, in order to reconcile mankind to thee; and to guide us all to eternal life and glory: for the great happiness of a good and virtuous education; and for those peculiar dispositions of thy providence which have often guarded us from many particular and hazardous trials and temptations. For these, and for all other thy mercies, which concern our great and eternal interest, we sincerely thank thee, O LORD, and will ever praise thy holy name.

It is with shame and grief that we reflect upon the returns we have made to so much mercy. We confess, O LORD, that we have not lived as becomes reasonable creatures called

to the knowlege of such a God, and of such a Saviour. Many have been our failings ; many have been our omissions, and neglects in the perfecting ourselves in all virtue. Many have been our offences, in thought, word, and deed, against thy divine majesty : and many are still our imperfections. But, O merciful Father, we beseech thee, in the name of thy Son Jesus Christ, to pardon us now returning to thee, with the full purpose of regarding more strictly the obligations of gratitude and obedience we are under ; and of living, for the time to come, more like thy servants, and like Christians.

And now, O LORD, confessing and renouncing all our sins; and hoping for the pardon of all that is past, through thy Son Jesus Christ, as far only as we sincerely endeavour to reform and amend whatsoever we know to be amiss in ourselves; we beseech thee, so to concur with us, by thy merciful providence, and good Spirit, that, in the future conduct of our lives, we may better answer the ends of our holy religion, and adorn the gospel which we profess to believe.

Let the experience of thy repeated mercies, inflame us with a resolution of making suitable returns to them. Let the belief of future glories raise our minds above the for-

did views of this world. Let the consideration of thine infallible wisdom, and undoubted goodness, teach us heartily and quietly to submit ourselves to all the dispensations of thy providence towards us, as to the will of one, who hath always wise and excellent purposes to serve; and knows what is best for us, infinitely better than we possibly can. Let the example of our blessed Saviour, ever placed before our eyes, direct our steps in every station of life, and every instance of duty; and let our hopes and affections be unmoveably fixed upon those rewards which are laid up in heaven for all who, by patient continuance in well-doing, seek after glory and

immortality. Finally, let the consideration of thy holy presence every where, govern all our thoughts, words, and actions, as under the eye of thy Majesty; and lying open to thee, our supreme Governour and Judge: that so our irregular passions may lose their power over us; and we may daily proceed to greater degrees of all holiness and virtue.

We now particularly desire to put ourselves under thy protection, this [*day, or night,*] and to implore thy fatherly care over us: that no evil may approach us; but that our souls and bodies may be safe under that good and powerful providence, in which we entirely trust.

We extend likewise our regards to all the world of reasonable creatures; and pray for the happiness and good estate of all mankind: that they may all know, and worship, and obey, thee, as they ought; and particularly, that all who name the name of Christ, may depart from iniquity, and live as becomes his holy gospel. Put a stop to the miseries occasioned by ambition and tyranny, whether temporal or spiritual: put an end to every degree of idolatry and superstition; persecution and oppression: and give success to the labours of all, who study the happiness of thy creatures; and preach the gospel of thy Son, in simplicity and love.

Regard, with much mercy, these nations to which we belong. Pardon our crying sins: and lead all sinners amongst us to true and unfeigned repentance; that iniquity may not be our ruin, or prevent the mercies we might otherwise hope for. Pour down the choicest of thy blessings upon our most gracious sovereign, King GEORGE; and so direct him, and all that are in authority under him; by thy gracious guidance, that they may faithfully discharge the great trust reposed in them, by being a terror to evil-doers only, and a praise to all that do well. Let the remembrance of the great and solemn account to come, engage all orders of men amongst us,

conscientiously to perform their duties in their several places and stations, with all faithfulness and charity.

Bless, we beseech thee, with all blessings of soul and body, our relations and friends : leading them to all virtue and happiness here, and rewarding them with eternal life hereafter. Requite the kindness of all who have done, or designed, us any good : and pardon the malice of all who have done, or wished, us any evil ; guiding them to repentance, and shewing thy mercy upon them.

We have a deep sense, O LORD, of the miseries experiencied in this world : of the wants of the poor and needy ;

of the sicknesses, and pains, and distresses, of the afflicted part of mankind. We truly sympathize with them : and intercede for them, that in thy providence they may find relief ; and have reason to rejoice, at the end, for the days wherein they have seen adversity.

And now, O LORD, we again commend ourselves, and all belonging to us, to thy gracious protection and care : referring ourselves wholly to thee for what is truly necessary and good for us, in this world ; and above all entreating thee, effectually to dispose the way of thy servants towards the attainment of everlasting salvation in the world to come ; and beseech thee to hear and to ac-

cept us, as the disciples of thy son
Jesus Christ our Lord : in whose
name we pray unto thee, and in
whose comprehensive words we
sum up all our requests.

*Our Father, which art in heaven ;
hallowed be thy name. Thy kingdom
come. Thy will be done on earth, as
it is done in heaven. Give us this day
our daily bread. And forgive us our
trespasses, as we forgive them that
trespass against us. And lead us not
into temptation ; but deliver us from
evil : for thine is the kingdom, and
the power, and the glory, for ever
and ever. Amen.*

2. *Select PRAYERS, &c. out of the Common-Prayer, for the use of a Family, Morning and Evening.*

CONFESSIO.

ALMIGHTY and most merciful Father ; we have erred and strayed from thy ways like lost sheep. We have followed too much the devices, and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done ; and we have done those things which we ought not to have done ; and here is no health

in us. But thou, O LORD, have mercy upon us miserable offenders. Spare thou them, O GOD, which confess their faults. Restore thou them that are penitent ; according to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake ; that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy name.
Amen.

ALmighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent : create and make in us new and contrite hearts ; that we, wor-

thily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the GOD of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord.
Amen.

*The two following Prayers to be used
in the Morning.*

O GOD, who art the author of peace, and lover of concord; in knowlege of whom standeth our eternal life; whose service is perfect freedom: defend us thy humble servants, in all assaults of our enemies; that we, surely trusting in thy de-

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fence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

[O LORD, our heavenly Father, almighty and everlasting God, who hast safely brought us to the beginning of this day; defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger: but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. *Amen.*]

These two, at Night.

[O GOD, from whom all holy desires, all good counsels, and all just works, do proceed; give unto thy servants that peace, which the world cannot give: that both our hearts may be set to obey thy commandments; and that also we, being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour.
Amen.

LIGHTEN our darkness, we beseech thee, O LORD: and by thy great mercy defend us from all perils and dangers of this night, for the love of thy Son, our Saviour, Jesus Christ. *Amen.*]

O GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; increase and multiply upon us thy mercy: that, thou being our Ruler and Guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

O GOD, whose never failing providence ordereth all things both in heaven and earth ; we humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us, through Jesus Christ our Lord.
Amen.

For the KING.

O LORD, our heavenly Father, high and mighty, King of kings, Lord of lords, the only ruler of princes, who dost from thy throne behold all the dwellers upon earth ; most heartily we beseech

thee, with thy favour to behold our most sovereign lord king GEORGE : and so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way. Endue him plenteously with heavenly gifts. Grant him in health and wealth long to live. Strengthen him, that he may vanquish and overcome all his enemies ; and finally after this life he may attain everlasting joy and felicity, through Jesus Christ our Lord.
Amen.

For the Royal Family.

ALMIGHTY GOD, the fountain of all goodness, we humbly beseech thee to bless their royal highnesses, GEORGE, Prince of Wales, the Princess Dowager of Wales, the Duke, the Princesses, and all the Royal Family. Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord.
Amen.

For all Conditions of Men.

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men: that thou wouldst be pleased to make thy ways known to them; thy saving health unto all nations. More especially we pray for the good estate of the catholic church: that it may be so guided and so governed by thy good Spirit, that all, who profess and call themselves Christians, may be led into the way of truth; and hold the faith in unity of spirit, in the bond of peace, and in righteous-

ness of life. Finally, we commend to thy fatherly goodness, all those who are any ways afflicted, or distressed, in mind, body or estate : that it may please thee to comfort and relieve them, according to their necessities ; giving them patience under their sufferings, and a happy issue out of all their affliction. And this we beg for Jesus Christ his sake.
Amen.

O GOD, whose nature and property is ever to have mercy and to forgive ; receive our humble petitions ; and though we be tied and bound with the chain of our sins ; yet let pitifulness of thy great mercy loose us, for the honour of
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Jesus Christ our Mediator and Advocate. *Amen.*

A general Thanksgiving.

ALMIGHTY GOD; Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving kindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life : but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we beseech thee give

us that due sense of all thy mercies, that our hearts may be unfeignedly thankful ; and that we may shew forth thy praise, not only with our lips, but in our lives, by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord ; to whom, with thee, and the Holy Ghost, be all honour and glory, world without end.

Amen.

O ALMIGHTY LORD, and everlasting GOD, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments :

that, through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

ASSIST us mercifully, O LORD, in these our supplications and prayers; and dispose the way of thy servants towards the attainment of everlasting salvation: that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

O GOD, who hast prepared for them that love thee, such good things as pass man's understanding; pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. *Amen.*

LORD of all power and might, who art the author and giver of all good things; graft in our hearts the love of thy name, increase in us true religion, nourish us with all goodness, and of great mercy keep us in the same, through Jesus Christ our Lord. *Amen.*

OUR Father, which art in heaven; hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is done in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

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MISTAKES in the Printing.

- Page 37. line 17. *for* conscience, *read* conscience.
P. 42. last line, *for* accounted, *read* accounted.
P. 46. l. 13. *for* patern, *read* pattern.
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